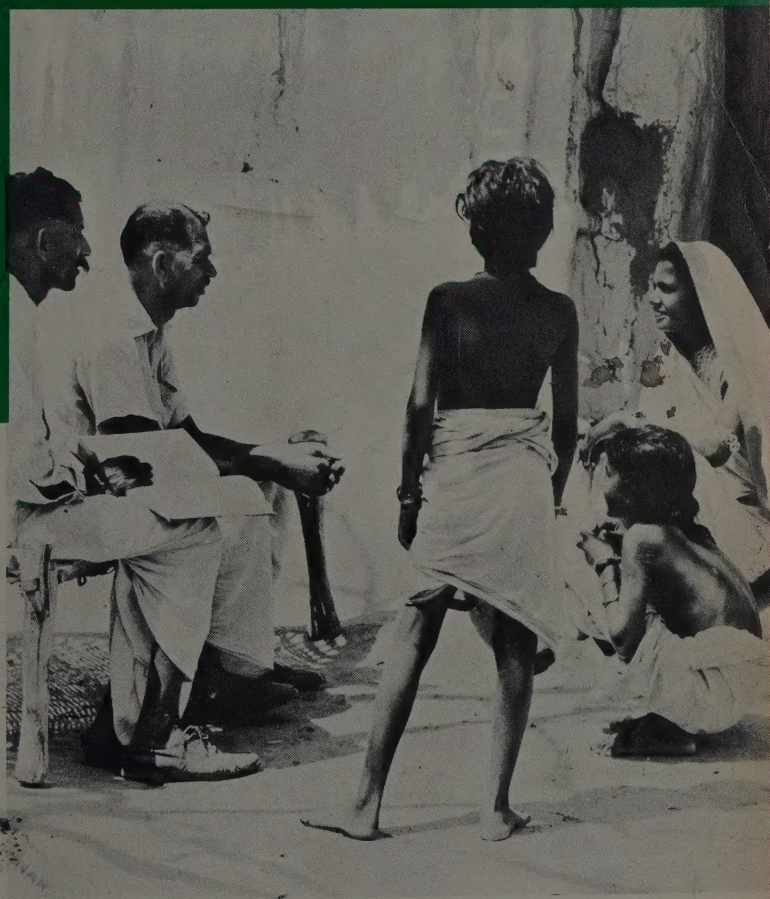
# he LUTHERAN



**THE PASTOR COMES TO CALL**

**Villagers in India welcome a missionary**

Vol. 42, No. 6

NOVEMBER 11, 1959

# WHY DON'T YOU STOP?

HAVING ATTENDED PTA meeting the night before, my wife and I sat at the breal fast table discussing school affairs. In the course of conversation, the name of classmate of our eight-year-old third-grader was mentioned. "Huh," he said, despise her. She is always chasing the boys on the playground!"

With the voice of experience his fifteen-year-old brother replied, "Why don you stop sometime and see what happens?"

With scorn in his voice the third-grader mentioned the name of one of h friends, saying, "He stopped and she kissed him."

HOW OFTEN are we like that? Running away from God, thinking that he mea to impose something upon us, to bind us into slavery, take away all the enjoyme of life, take away our freedom. Why don't we stop and let God catch us? He wan only to bestow upon us the kiss of forgiveness, the touch of mercy, and to take as his children.

Some day our third-grader will grow up and will not run from the girls, but w perhaps rather be chasing them. Unfortunately too many people never grow to the knowledge of spiritual need. They continue running from God until it too late.

—DAVID F. JOHNSON

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

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November 11, 1959

## THIS WEEK . . .

● THE REFORMATION DOCTRINE of the priesthood of believers is a key to the Lutheran understanding of the Christian faith. But there are many Lutherans who aren't sure what it really means. If they read Dr. Heinecken's second article in his current series on "What Is Holy?" (*page 14*) they won't have any doubts left. And they'll also understand another difficult concept in Lutheran theology—the "real presence" of Christ in the sacrament of holy communion.

● SINCE LUTHERAN STAFF MEMBER Robert Huldschiner went to Luray, Va., to observe the workshop phase of a New Life Mission, more missions have been held in other synods under supervision of the Board of Social Missions. It's a complex program and there will undoubtedly be revisions and improvements as it is being tested on a broader scale. As we see it, its success will depend on the degree of training the members of participating congregations receive. What kind of training is needed is explained in the story on *page 18*.

● ULC PRESIDENT Franklin Clark Fry is a man much quoted throughout the world. For a change, this week, we publish a story about Mrs. Fry's views. This issue (*page 37*) reports on her impressions as she accompanied her husband on a two-month tour of Europe and the Middle East.

● OUR COVER PICTURE shows a white missionary (second from left) with his native lay assistant as they visit a family in India. It is this kind of situation about which Charles Springer (*page 11*) can write with authority. He's a ULC missionary whose work is mostly concerned with non-Christians. His headquarters is at Sattenapalle in Andhra State.

# THE CHURCH IN THE NEWS

## East Berlin bars Dibelius

East Germany's Communist government is not a "supreme authority" to which Christians owe allegiance in the biblical sense, Bishop Otto Dibelius had declared in a booklet distributed in September. The 78-year-old bishop of Berlin-Brandenburg has long been a foe of Red encroachments upon the church. Most congregations of his diocese are in the East Zone.

The Berlin-Brandenburg church's management and some West German churchmen did not go along with the bishop's views. Bishop Hanns Lilje of Hannover said that secular authority must be obeyed even if it differs in political form from western democracy. Communist officials and the East German press bitterly attacked Bishop Dibelius, who is chairman of the council of the Evangelical Church in Germany.

In a radio discussion with Bishop Lilje, Dr. Dibelius defended his position. Christians may obey the state's "outer order" (traffic lights, health laws, etc.) but must remain spiritually aloof from an atheist political system, he said.

Bishop Dibelius had been barred from preaching or traveling in Germany's East Zone since he had on behalf of the EKID signed an agreement to provide chaplains for the West German army. He had continued to preach on the first Sunday of each month in East Berlin's St. Mary's Church, however. After a two-hour conference with the bishop late last month, East Berlin Mayor Waldemar Schmidt said that Dr. Dibelius would no longer be permitted to preach in East Berlin. He had "acted against the legal order" by distributing his booklet, the mayor said.

### Bishop defies Reds

An overflow crowd of 2,500 jammed St. Mary's Church on Sunday, Nov. 1, after the ban on the bishop's preaching had been made public. There were no Communist demonstrations either inside or outside the building, however. Bishop Dibelius appeared and preached as usual, making no mention of the Communist mayor's ruling.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied," was Dr. Dibelius' text. Men can fill their spiritual needs only through faith in Christ, the bishop said.

Observers thought the Reds might have permitted Bishop Dibelius to preach without interference in the hope that he would either temper or retract his estimate of the authority of a Communist state.

## World mission leader dies

Dr. Walter Freytag, vice-chairman of the International Missionary Council and an authority on Protestant missionary work, died of a heart attack at Heidelberg, Germany, on Oct. 24. He was 60. He had served for 35 years as an official of German missionary societies and at the time of his death was professor of missions and ecumenical studies at the University of Hamburg.

DR. WALTER FREYTAG

A native of Thuringia, the German holar was prominent in the formation the World Council of Churches. He is a member of the Joint Committee the World Council and the International Missionary Council and chairman the World Council's Division of udies.

A 500-page volume issued on his 60th rthday last May hailed Dr. Freytag as pivotal figure "in the life and thought the Christian missionary movement d of the ecumenical movement."

Funeral services were held Oct. 30 at Catherine's Lutheran Church, Hamrg.

## berals agree on merger

Unitarians (100,000 members) and niversalists (75,000 members) were rred from most councils of churches ce neither accepts the divinity of sus Christ or the doctrine of the Trin-. Late last month 1,000 delegates from congregations of the two bodies met at Syracuse to complete plans for merger as the Unitarian Universalist Association.

Biggest debate at the merger meeting centered around the inclusion of the name of Jesus or reference to Judeo-Christian tradition in a paragraph stating one of the purposes of the association. Opposing mention of Jesus, the Rev. Donald Harrington of New York's Community Church said that Buddha, Mohammed and others would have to be included if Christ was. Dr. Walter Donald Kring of New York's All Souls Unitarian Church retorted that Jesus was being "anathematized" and that if his name was omitted some churches would go over to the Congregational Christian denomination.

After a statement without Jesus' name was adopted, Universalists held a caucus, demanded that it be included. "We are being steam-rollered, browbeaten and our arms twisted," a Unitarian woman delegate charged. Delegates finally accepted a statement mentioning the "Judeo-Christian heritage." The new association will "cherish and spread the universal truths taught by great prophets and teachers of humanity in every age and tradition and immemorially summarized in the Judeo-Christian heritage as 'love to God and love to man.' "

## Presbyterian moderator attacked

The Southern Presbyterian Church is controlled by an "ecclesiastical machine of liberal ministers," a laymen's group charged last month. The attack was made in a pamphlet circulated among 30,000 members of the denomination by a group called "Presbyterian Laymen for Sound Doctrine and Responsible Leadership." Head of the dissenting group is John Ames of Selma, Alabama. Chap-

ters had been organized in Jackson, Mississippi; Memphis, Tennessee; and Sumter, South Carolina, the group said.

"The liberals . . . are taking the church into political, social and economic issues which an overwhelming majority of the members are opposed to," the pamphlet charged. Opposition to race equality was voiced by the group, which said that "a small committee of liberals" had prepared a report adopted by the church's 1954 Assembly. The report "praised the Supreme Court decision regarding segregation and called upon the members of the church to help bring about integration of the races within the church, the public schools and in the community life as a whole."

Election of Dr. Ernest Trice Thompson as moderator at the last Assembly of the Presbyterian Church U.S. is "definite proof that the liberals have taken over the organized leadership of the church," the document said. It repeated charges which had been brought against Dr. Thompson in 1939 by a North Carolina layman. The charges that Dr. Thompson was "too liberal" in his interpretation of the Bible had been rejected in 1941 at Fredericksburg, Virginia, by the Hanover Presbytery, Dr. Thompson's home presbytery.

### Charges called unfounded

The laymen's criticism is "not an expression of wide discontent in our church," said Dr. Frank B. Lewis, dean of Union Theological Seminary, Richmond, Va. He labeled as "quite unfounded" the group's charge that there is a liberal "machine" and said Dr. Thompson enjoys the "general confidence" of the church body. Dr. Thompson is professor of church history and polity at the seminary.

Col. Francis Pickens Miller, Virginia layman and a member of the Centr Committee of the World Council Churches, derided the charges. Th group that made them is a "tiny, dwind minority who do not speak for anythi but themselves," he said. "They nev had a majority in the courts of the chur and never will."

Among others who defended D Thompson and repudiated the lay grou pamphlet were Dr. N. L. Dennis, exec tive secretary of the Hanover Presbyter and Dr. Emmit McGukin, a member the Southern Presbyterian's Gener Council.

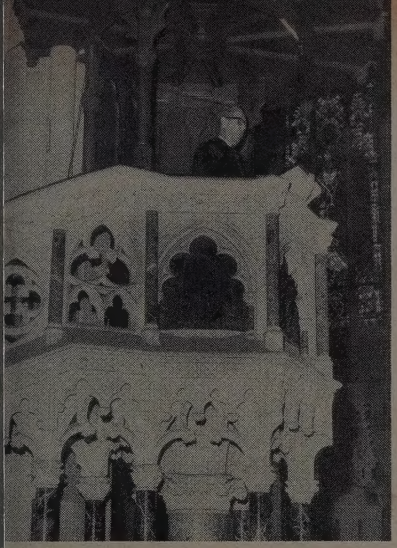
## Children's TV programs planned

Lutherans will be well represented children's television programs, announc ments by two groups this month reveale The United Lutheran Church's Exec tive Board authorized expenditures up $200,000 from the church's televisi reserve fund for a series of childre programs planned by the church's D partment of Press, Radio and Televisi The National Lutheran Council's Depa ment of Radio and Television revea that it had budgeted $247,000 for series of children's programs to be p duced next spring.

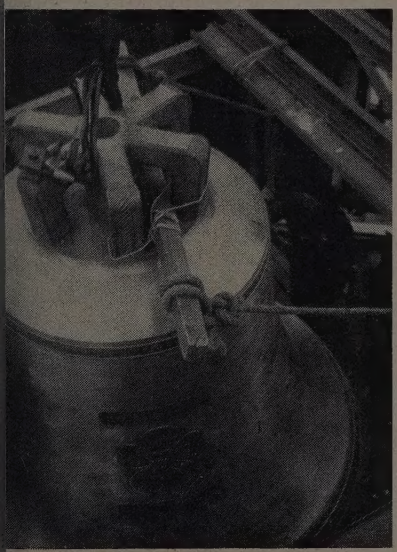
The ULC series will be in color a will use a novel stop-motion animat technique. A pilot film has won w acclaim from educators and from ch audiences wherever it has been test according to Richard T. Sutcliffe, P associate director.

The NLC films will use a variety f mat, including cartoons, puppets, film serts and live actors. Both series will directed toward children 8-12 years o

Major Lutheran television effort *This Is the Life*, a weekly dramatic se produced by the Lutheran Church—M souri Synod and seen on 300 stations.



haplain Schulz (above) preaches dedication rmon for Speyer's new bells from elaborate ulpit donated to Memorial Church by Ameri- an financier J. P. Morgan, whose former New ork mansion is now United Lutheran Church ouse. Largest bell (below) is named for lartin Luther. (U.S. Army photos)



## Speyer's bells dedicated

Eight deep-throated bells boomed from the tower of Memorial Church at Speyer, West Germany, on Oct. 19 as dusk dimmed the skies. The bells, dedicated earlier on that day as an overflow crowd of 3,500 jammed the church, had been recast from metal from bells removed from the 215-foot high church tower during World War II. Participating in the dedication service were many Americans from U.S. Army headquarters at nearby Heidelberg. Preacher (*see photo*) was Chaplain (Col.) Harold H. Schulz, a pastor of the American Lutheran Church.

Biggest of the bells (*see photo*) was named in honor of Martin Luther. Others bore the names of Calvin, Zwingli, Melanchthon, Gustavus Adolphus, Mutzer, Ursinus and Bader, all prominent in the Reformation period.

Memorial church had been erected in 1893 as a monument to Protestantism through contributions from all over the world. The "protest" of German princes at the Diet of Speyer in 1529 against restrictions on the followers of Luther had originally given "Protestants" their name.

## Management wins insurance fight

Charging "rule by fear and favor," a dissident group had sought to gain control of the billion-dollar Lutheran Brotherhood, fraternal life insurance society, at its quadrennial meeting in Minneapolis last month. The society's management had pointed to the rapid growth of the organization, which sells insurance only to Lutherans, and said its opponents "just want to get at the assets."

Delegates turned down a plan to enlarge the directorate of the organization and then proceeded to elect directors favorable to the present management,

giving a 10-2 majority to the pro-management group on the board. New directors elected were Bertram Wilde, Philadelphia banker and president of the United Lutheran Church's Board of Publication; Dr. A. R. Kretzmann, Missouri Synod pastor; Harold C. Hoel and Arthur O. Lee.

Following the meeting, the directors re-elected Carl F. Granrud as president of the society.

## Priests should stay celibate

A group of "abolitionists" is advocating the lifting of the celibacy requirement for Roman Catholic priests on the ground that it is impossible for a man to be wholly continent, a Jesuit magazine reported. The bi-weekly *Civilta Cattolica* said advocates of a married priesthood argued that men need a physical or spiritual "completion" in woman, that marriage would help eliminate the occasional offenses against chastity which priests have committed, and that more men would be attracted to the priesthood if marriage was permitted.

An article written by the Rev. Domenico Mandrone said that those wanting a married priesthood "have obviously slipped into a naturalistic position which takes no account of grace, principal protector of chastity." It pointed out that the Council of Trent in the 16th century had affirmed the possibility of continence and said that no change was likely.

## Churches provide emergency aid

Fifteen major emergencies during the past 18 months have taxed resources of church relief agencies, the Board of Managers of Church World Service was told at its New York meeting last month. CWS is the relief agency of the National Council of Churches. Beside floods, storms, earthquakes and drought there has been the continuing problem of a sisting refugees in Europe, Palestin India and Hong Kong, the board wa told.

Major recent problem has been th typhoon which struck Japan in Septen ber, killing 4,000 and leaving nearly tw million homeless. Hardest hit was th port of Nagoya, Japan's third largest cit Churches responded promptly to a Wor Council of Churches' appeal for imm diate help. First shipload of relief m terial to arrive in Japan came from L theran World Relief, which diverted ship load of relief goods bound for Kor to the Japanese port.

Church World Service set its 19 "Share Our Surplus" appeal goal $865,210. "Every dollar contribut pays for distribution of 300 pounds food overseas," Dr. R. Norris Wilso CWS director, said. The food is co tributed from U.S. Government surplu Achievement of the goal would provi $25 million worth of commodities f distribution in distress areas abroad, added.

## Clothing appeal Nov. 22-29

Annual Thanksgiving clothing appe of Lutheran World Relief will be co ducted Nov. 22-29 by congregations ten U.S. Lutheran bodies, the Rev. O R. Nielsen said. The Lutheran Wor Federation official said that "uproot homeless people of the world" w "rightfully look to us for help" wou benefit from the gifts.

Nearly 2.8 million pounds of us clothing were donated in the 1958 a peal, Mr. Nielsen continued, urging even greater response this year. Since organization in 1946, LWR has shipp more than $100 million in food, clothi and medicines to needy people in countries and areas of the world, he sa

*Truly I'd serve Thee-*

*by clothing them*

*through*

LUTHERAN WORLD RELIEF

15th and Elm Streets • Easton, Pa.

LWF directors received personal hanks from Hans Schager, director of *Evangelisches Hilfswerk,* for relief gifts ent to Austria since World War II. Mr. chager told a meeting in New York hat 35,000 "hard-core" refugees remain serious problem for the Austrian hurches. Many have lived in refugee amps for 15 years, but cannot be re-ettled elsewhere because of health or ge.

### LWA gifts spurred

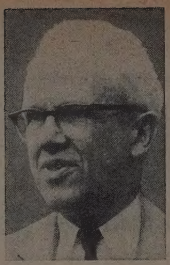
Major financial support for the Lu-heran World Relief program comes from utheran World Action funds gathered y U.S. and Canadian churches. To help Inited Lutherans meet their 1959 LWA oal of $1,809,860 two rallies were cheduled this week. Synod presidents nd LWA directors were called to meet-ngs in Chicago on Nov. 9 and in New ork on Nov. 10. Principal speakers ere to be Dr. Franklin Clark Fry, ULC resident and also president of the Lutheran World Federation, and Dr. Paul C. Empie, National Lutheran Council director.

United Lutherans had contributed $1,045,137 toward LWA during the first nine months of 1959. The amount was about 58 per cent of the year's goal. Total asked of all eight National Lutheran Council bodies for the LWA program is $3.9 million.

### And so forth

Number of theological students in West Germany has increased from 2,600 in 1955 to more than 2,900 last year, officials of the Evangelical Church in Germany reported. Beside the church-operated seminaries, nine German universities have theological faculties.

Booming West German industry has led to a seven-day work week. Roman Catholic and Lutheran leaders joined in a protest against Sunday work for "undermining the holiness of the Sabbath."



# WASHINGTON

By ROBERT VAN DEUSEN

## SUMMIT DELAY

PRESIDENT DE GAULLE of France halted the rush of the western alliance toward a summit meeting with Premier Khrushchev. Instead of opposing the idea, he praised it. But he poured cold water on President Eisenhower's proposal to have the meeting this year.

The summit conference, de Gaulle said, should be held not earlier than next spring, after leisurely preparation of the West's position in pre-summit meetings in Paris. Although western diplomats had expected some delaying tactics, they were not prepared for such an abrupt departure from the summit plans.

De Gaulle's counter-proposal disconcerted the western capitals. Since western unity is essential in negotiating with the Soviet Union, the other countries could not go ahead without France.

ON THE OTHER HAND, delay in a top-level conference might be dangerous. In London, the Macmillan government labeled the Paris position "alarming." To postpone the summit meeting until spring, British officials observed, would be to risk losing the momentum gained by Khrushchev's visit to the U.S. They said that the nearer Eisenhower comes to the end of his term, the less his influence may be in international affairs.

General de Gaulle adroitly succeeded in maintaining the status of France as a force to be reckoned with. The French leader, convinced of his country's destiny as a great world power, insisted on its having a share in the shaping of events. An astute politician, he was unwilling to let Macmillan's sweeping re-election result in the British leader's grasping the reins of the western alliance.

### Why the delay?

ONE REASON for de Gaulle's wanting to postpone a summit conference might be the prospect of France's explosion of its first nuclear bomb. Deep in the Sahara, French scientists and technicians have been pushing for the past two years a crash program to speed their country's entry into the "Nuclear Club."

Another potent factor is the growing closeness between France and West Germany in international affairs. Both de Gaulle and Adenauer are convinced that the future of western Europe lies in common effort, and have encouraged the European Economic Community and the "common market."

Chancellor Adenauer has real qualms over the thaw in the cold war. He can foresee that an agreement between Russia and the West might freeze the status of a divided Germany and wreck any hope of German reunification. Like de Gaulle, he wants more time in which to solidify the western position.

The German-French alignment may be explained further by reports that West German scientists and military men are sharing in the French development of the atom bomb. Within months two new nuclear powers may have emerged.

Such a development would increase the need for a summit conference. But it would also require a thorough rethinking by the western powers of their own relationships and the reaching of a firm position on such matters as disarmament and halting nuclear tests.

# Ramamma Puts Her Trust in Prayer

BY CHARLES SPRINGER

NOT EVERY VILLAGE can be on a hard-surfaced road. Most of them straddle roads that are seas of mud in the rainy season and clouds of dust in the summer. This particular ribbon of dust divides two *palems* on the edge of town.

A palem is a restricted residential area —restricted in the sense that all the residents are people of the same caste or outcaste group. The term is usually applied to outcaste sections which ordinarily border the eastern side of a village.

The *palems* on either side of this road are both outcaste groups. Both have been Christian for more than half a century but remain separate little communities and separate congregations. The distinction between the shoemakers and the weavers in Andhra Pradesh sometimes seems stronger than the classically more important social division of caste and outcaste.

Their rivalry and enmity for centuries makes their incorporation into the one body of Christ one of the foremost problems of the church in our area. In this

particular village pastors, teachers, and missionaries have tried for forty years to bring the Christians into one congregation but they still remain "Congregation A" and "Congregation B."

Our hope today, as we walk the dusty streets of the village, is that the third group of Christians emerging here will be the means of awakening the older Christians who have known the gospel for so long but have failed to understand its message of brotherhood.

**Only the future will tell what success can be attained from missionary work in the complex social structure of India's multi-caste society, says Missionary Charles Springer. He's a 33-year-old graduate of Wittenberg College and Hamma Divinity School serving his second term as district missionary of the Andhra Evangelical Lutheran Church.**

RAMAMMA INVITES US to her house for coffee. I have met her previously. Before the mud roads turned to dust allowing me to come by car, she had walked seven miles to my house for a visit. I know her story, how, five years ago, she was the first caste convert in this village.

I know that she holds weekly prayer meetings at her house and that there are not a few people who claim to have been healed by her prayers.

As we drink our coffee, sitting on mats on the clean, dung-smeared floor, we catch a glimpse of Ramamma's husband on his way to the fields. He passes without speaking but as I greet him he answers with a grunt. He is not surly, just uninterested. He cannot understand how his wife has become so involved with these "religionists," but being a kind man he allows her to be a Christian, even though he thinks it is a waste of time.

After our coffee I tell Ramamma that I want to visit the homes of the people who have been coming to her prayer meetings and have shown interest in Christianity. She is not sure this is a good idea. Would it not be better if all the people came to her house and we talked with them there? "No," I say firmly, "when you visit a person in his own home you can learn a lot more about him."

The first house we visit bears me out. The wall is lined with pictures of Hindu deities. I ask if the people intend to add Jesus to their pantheon or if they have seen anything in him that sets him apart from Krishna, Rama and all the rest. They cannot answer my question.

I take out the picture roll I have been carrying and turn to the picture of Jesus on the cross. Since they are not yet ready to tell me of their faith I tell them of mine and explain (if it can ever be explained) what Jesus was doing on the cross.

WE VISIT home after home. We find several people with faith in Christ who want to be baptized. There is a storekeeper, a farmer, a young girl. Most of them need more instructing. We arrange for a local schoolteacher, who looks after one of the two congregations, to teach them the Ten Commandments, the Lord's Prayer and the Apostles' Creed.

Someone suggests that we visit the home of the *munsiff*, the village official in charge of taxes and other governmental matters. But the *munsiff* is not there. He has heard that we were coming and has slipped away. His wife and daughters, however, show genuine interest in our message. At each of the little house meetings we have a prayer

INDIA, LAND OF OPPORTUNITY, CHALLENGE, GAINS AND DISAPPOINTMENTS
*Plowing in the rice fields of southern India*

metimes also a short talk or a sermon. Finally, exhausted, I say, "This is ough. It is past sunset and we must t supper and prepare for the movie the life of Christ to be shown to-ght."

But we cannot stop. "There are still re houses. People will be too disap-inted if you visit their neighbors and not come to their houses for prayer." spite of the factions in the local con-gations, Christianity has *abhimanamu,* pect, here. The prayer of a Christian valued because Ramamma's prayers e been effective.

RAMAMMA'S SIMPLE FAITH and her ling prayers disturb me. Her direct, he-point prayer over a person with aria or a person bitten by a scorpion ses me to wonder. Has theological histication taken away from me the er of direct intercessory prayer? When I pray for a person with fever I believe that God will stretch forth hand and heal? Or do I put my faith in the Paladrin pills I urge people to buy? I have something to learn from Ramamma, but so does she have something to learn from me.

When we asked people today why they believe in God the Father of Jesus Christ, rather than in some Hindu god, the answer has invariably been, "He cured me," or "I was childless and I prayed to him and he gave me a child."

Our next question has frequently been, "Would you have believed if he had not cured you?" It is a question that cannot be answered but it gives food for thought. For there will be days when prayers seem to be unanswered and neighbors scoff.

Today I have talked with a very sick girl. She has refused all medical aid because she was told that this would be a sign of lack of faith. Upon enquiry I find that she has had contact with a sectarian group which teaches this. I explain to her how medicines and the doctor's skill also comes from God but I leave not knowing whether or not she is convinced. Only the future will tell.

*Angel of Annunciation in 11th-century mosaic*

# You Cannot Capture God

By Martin J. Heinecken

**LAST WEEK we considered one meaning of the word holy: The wholeness of God's love making the sinful man whole. This does not change man's nature. He remains a sinner.**

There is one meaning of the word "holy" which is closely associated with the words "saint" and "sacred" rooted in Latin. It has the meaning of "to be set apart," and, more specifically, to be set apart in dedication to God. In this sense of being in a class by himself, again God alone is holy.

This meaning of the word holy sets God completely apart from everything else in the universe. Over against everything that is stands God, and all that is depends for its being upon him.

This God is not to be identified with any known thing which is part of the created universe, neither our ideas, our thoughts, or any of the creations of our imagination, nor anything which we may see with our eyes or touch or smell or taste or sense in some way, even though we call that experience supersensible.

We cannot induce a vision of the tr God in his holiness by some kind of technique, because obviously such a g would be at our beck and call like bottle imp that responds to the ri rubbing. Yogis can put themselves i trance. This is a technique which anyo can learn and once learned it may h all kinds of benefits to help relax te nerves, but it will not put you in to with the holy God for he—trance or trance—is already closer to you t hands and feet, and so confronts you, without your knowing his true nature

Therefore, the presence of this h God is to all men such a fearful p ence and they tremble as the fallen l

Moreover, as St. Paul says in Romans 1, all men everywhere confuse creator and creature and worship the created thing rather than the Creator, the Holy One. And so, the wrath of God manifests itself upon them and they are given over to all the fearful consequences of idolatry when men cling to that which is under their control and try desperately to live out of themselves and their world instead of casting themselves upon the living God.

THIS LEAVES MAN in a fearful plight. But the Gospel is that the holy God has come to man in his predicament and still comes to him. He came in Jesus, the Christ, hidden completely in the servant form and he comes again and again wherever the Gospel is proclaimed and the sacraments administered in accordance with that Gospel, equally in servant form, in humble men and women, in the humble elements of our daily life—water, bread, wine.

And then, wherever this Gospel is proclaimed, there is the holy presence of the "hidden" God revealed as love, but remaining "hidden" even in that revelation for the earthly element, the "mask," the veil, the servant form, are never torn away and the "naked" God never appears.

It is impossible for us to have holy places where alone God is to be found, which are set apart completely from ordinary places as the places where God meets man. This would be paganism, for then you would have to make the pilgrimage to that holy place in order to meet God there.

It will not help a man to make a trip to Palestine as though God's presence were more available to him there, or as though the "Holy City" were a city now forever set apart as the place at which God is to be met. To the woman at the well of Sychar Jesus said: "Woman, believe me, the hour is coming when neither on this mountain (i.e., Mt. Gerizim where the Samaritans worshipped) nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming and now is when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and in truth" (John 4:21-24).

HERE THE MATTER is clearly stated. "Salvation is from the Jews!" It is not anywhere and everywhere that the gracious God is to be found, but only where he has chosen to reveal himself and this was at a particular time and place, to a chosen people, and finally in one specific person. Jesus said to the woman, "I who speak to you am he" (v. 26), he who shall lead men into all truth.

Jesus, the historical person, living at a definite time and place, laid claim to be savior of all men, for all times. In him was the presence of God, and he was the gate of heaven.

Had he been a particular man who was crucified under Pontius Pilate and died, the story would end here. But he rose again from the dead, he is present with his own. Where two or three are gathered in his name there he is.

The early Christian worship was nothing more nor less than the celebration of this presence—the presence of him who had died for their sins and was raised again for their justification. So it was that wherever the Gospel was proclaimed and the sacraments were administered there was the presence of the Savior, the Lord Jesus Christ.

There was the house of God and there was the gate of heaven. Whoever proclaimed the Gospel, so to speak, brought the gracious God down from heaven, for in that proclamation of the Gospel, he was present and active. It took no priestly consecration to effect this presence, but only the proclamation of the Gospel and the administration of the sacraments.

This presence could not be confined to a place, it could not be transferred to an object, which would then be designated as a holy place or a holy object. This is the Reformation doctrine of the priesthood of all believers. The Augsburg Confession says that (Article VII) the church is the congregation of believers among whom the Gospel is rightly proclaimed and the sacraments administered in accordance with that Gospel.

So IT WAS, we believe, at the beginning of the Christian church. It was the Word of God by whomsoever proclaimed that effected the divine presence, whether this was in preaching or in the sacraments, in a home, in a building, or out in the fields. It was the Word that did it, swift and powerful, never returning void, for the Word was God himself in his gracious condescension.

Very soon, however, it became different. And here we return to the significance of the sanctuary lamp in a Roman Catholic church. It indicates the r e s e r v e d "host," transubstantiated (changed in its substance or essence) by the validly ordained priest standing in the apostolic succession to whom alone this power is given.

The "host" (the bread, which is no longer bread but the body of Christ) is present in the tabernacle. This explains why the priest never fails to genuflect and to cross himself as he passes from

**Dr. Heinecken's series on "What Is Holy?" will be continued next week**

one side of the altar to the other and s must pass the tabernacle with its "holy" presence.

The "sanctuary" takes on a differen sort of meaning. It is the holy groun on which you must not tread except yo remove your shoes. It is because her an "object" has become "holy" so tha it is henceforth set apart from all othe things, persons, places in the world, lik God Himself.

For the Roman Catholic, God Him self incarnate in Christ, is actually pres ent in the "consecrated bread and wine," which are no longer bread and wine, a though all the appearances of bread an wine remain even under chemica analysis

The question is not, as all who believ in the *Real Presence* of Christ in the sac rament will affirm, whether or not th resurrected Lord actually is present an comes to the believers in, with, and unde the bread and wine, which remain ex actly what they are. There is a persona presence in the whole action of the sac rament in the power of the Word c God alone and priest and bread and win all remain just what they are—huma beings and earthly elements.

The point at issue is whether or n by the power of the ordained priesthoo reserved for them alone, the presence c Christ has been captured and confine to an object so that you can carry "God about with you.

If this is really so then the appeal an the power, not only of the Roman Cath olic Church, but of all really "high churches is quite clear. Then we shoul all return to the Mother Church. The the Reformation was wrong.

Then it is only where there is the sanctuary lamp that you can really worship. Then everything else also follows—not only the veneration of the host but the care which must be taken with every crumb of it lest the very body of Christ be defiled. Then it follows that the wine must not be spilled lest the holy blood be profaned. It follows that the chalice must be carefully rinsed and every drop disposed of in the "right" way.

All Roman Catholic piety follows from these premises. It is the very heart and soul of Catholicism. Everything centers in the mass, in which the great miracle takes place and God condescends to come in the swift, white sacrament of love, and not only to come and disappear but to stay and be available for all to worship and to feed on.

If I could be persuaded that God had really given this power to the priest alone then the other errors might possibly be disposed of, the work-righteousness, the abuses of the sacrifice of the mass, and all the maze of superstitions and pagan survivals that still cling to the institution of the church.

This is what Roman Catholics hold against Luther—not that he desired to do away with obvious abuses in the church, but that he denied the exclusive power of the hierarchy and asserted the priesthood of all believers when, in the proclamation of the Gospel by whomsoever, God is present in all the fulness of his grace, in that face-to-face, personal meeting.

Here is not a power to be infused mechanically or a "grace" that is controllable and injectable by an institution or special class of men. Here is God himself in all his holiness, in all his love, in all his gracious disposition to men—or possibly also in the full manifestation of his wrath—fully present in his Word.

This God is not a God who can be captured by an institution. He cannot be placed on an altar, fixed into a monstrance, clapped into a tabernacle, poured into or out of a chalice. He cannot either be imprisoned in a book, a "holy Bible" in the sense that the Bible itself as a book takes on some new quality so that it must be venerated, genuflected to, rightly disposed of.

There is no institution, no special class of men who by some power with which they have been invested, must take what is profane (unholy) and bring it by its act of consecration into the sphere of the holy. Here lies a whole hornet's nest of aberrations with which we still need to come to terms.

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### Poise vs. Position

I went to a lady's aid today. She had slipped and fallen on the rainy street in the midst of the early morning traffic. I helped her up, picked up her packages and purse and assisted her to a nearby store.

With her hands muddy, her clothes soaked, her hair disheveled, and her complexion ruined, she said, "Thank you, Father! Did I fall gracefully?"

It happened so quickly I had not noticed, but I assured her it was graceful, and she seemed relieved.

"Did I fall gracefully?" Adam and Eve didn't ask.

—Lloyd L. Burke

# Churches Take Stock of Their Future

FIRST CHURCH, CHADWICK, ILL.: The Donald Queckburners make out visitation report

ST. PETER'S, JANESVILLE, WIS.: Pastors Robert Wilch and Weihe in radio interview

By ROBERT E. HULDSCHINER

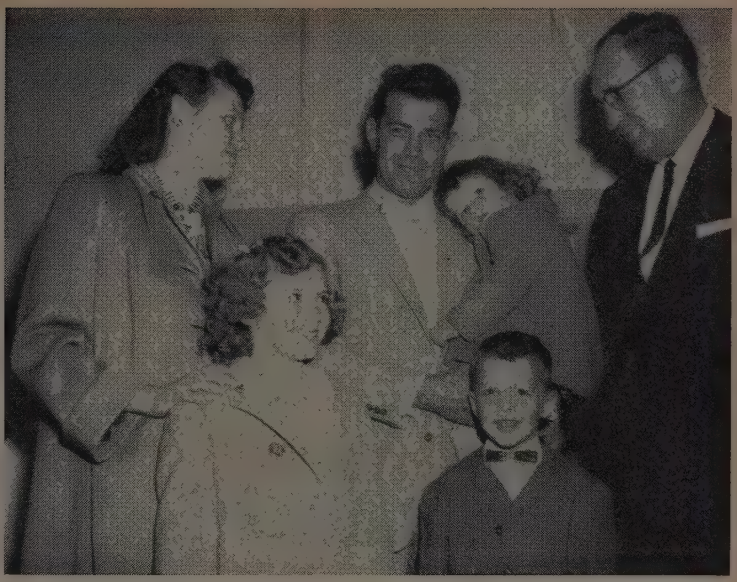
I WENT TO LURAY, VIRGINIA, on a glorious fall day to watch an experiment. St. Mark's Church, Luray, had agreed to test the Board of Social Mission's new program for ongoing evangelism as a pilot project in the Virginia Synod. The program's name is New Life Mission. It had been tested in seven congregations of other synods before. Results had been good.

New Life Mission is an intriguing name. When you drive through the Shenandoah Valley displaying its most dazzling array of October colors to look at the clean-scrubbed St. Mark's Church, a white clapboard building on Luray's main thoroughfare, you can't help wondering what kind of new life would be needed. The old one looks so good.

BUT LOOKS are deceiving. Luray is a town of 5,000 which settles down for a quiet existence when the tourist rush dies down after Labor Day. It isn't a rich town. First line in the appliance store window are iron coal stoves. Average income is $2,800.

It is, says young Pastor Malcolm L. Minnick of St. Mark's Church, a static community. Young people leave town after finishing school to look for better jobs and higher standards of living. Many return as they grow old because the Shenandoah Valley is a good place to live in if you don't have to make a living.

St. Mark's is static too, with membership showing a slight decline over the



FIRST CHURCH, MT. CARROLL, ILL.: Synod evangelism secretary George McDonald (right) with family that went to calling assignment as a group

past four years. Things aren't bad but hey could be better. The New Life Mission program, says ULC Associate Director of Evangelism Clifton M. Weihe, vas devised for this kind of a situation. Pastor Weihe and the assistant to the resident of the Virginia Synod, Virgil A. Moyer, had come to Luray to direct his phase of the mission, a week-end vorkshop which comes at the conclusion f a 17-week plan of action.

It begins with a congregational self-tudy, continues through a prolonged eriod of evaluation of all data collected n membership, organizations and com-nunity relations, and ends with adoption f resolutions to strengthen the life of ne congregation where strengthening is eeded.

St. Mark's had followed the plan to ne letter and had reached the stage at vhich resolutions would be taken. The self-study had shown that membership came from average and above-average income groups mostly concentrated in good residential neighborhoods. Women top men in membership and attendance. Young and old people lack church-related programs. There was no men's organization. Outreach into lower-income brackets living in other sections of the town was missing.

THE FACTS were laid before the congregation during the weekend series of meetings. The old-age groups met first and approved a plan for a community-wide, church-based senior citizen fellowship. Evangelism committee and church council had dinner together the same evening and discussed on-going evangelism. Following the dinner, members were instructed in evangelism calls and made a first round of visits.

ST. JOHN'S, HAGERSTOWN, MD.: Listeners at youth rally debate on teen-age program

The next morning the Luther Leaguers discussed evangelism and youth programs. In the afternoon Sunday school teachers made practice calls on pupils in their homes. At night, "neighborhood groups" were organized under the leadership of "zone captains" who will maintain contact between the group and the church, report on new prospects, reactivate fellowship among members.

On Sunday, all church school departments saw presentations of evangelism and home devotions. The men decided at a dinner meeting to set up a United Lutheran Church Men's group. Evangelism committee and church council approved evangelism programs for the future.

After it was all over, some of the leaders sat down and talked about what had happened. There was a long list of things that had been decided but nobody could tell how they would work. The new organizations, ULCM and senio citizen group, were needed but would they develop into organic units of the congregation? The neighborhood plan was an excellent idea but would the "captains" be able to exert leadership? And could St. Mark's really live up to the challenge presented by the year-round evangelism plan just adopted?

THESE QUESTIONS are being raised by the New Life Mission but it can't solve them. The Board of Social Missions is training leaders among pastors and lay men in all synods so that they can direct the program on their territories. The board hopes many congregations will try it.

So the congregations will be well advised not to compare the New Life Mission with the board's earlier emphasis the Lutheran Evangelism Mission. The two have little in common.

Evangelism missions did include some lay visitation and tried to revitalize congregational life, but they were geared to the week-long preaching mission. Impact came from the outside missioner and statistics might show big gains across the board.

But because of the highly publicized week-long climax, there was a temptation to relax afterwards, to conclude that "we've done our share" and go back to normal. There is no time to relax after the New Life Mission concludes with the weekend workshop.

THE NEW LIFE MISSION is no "mission." It's not a "program" planned by a board for church-wide use, and it's not limited in time even though it starts with a detailed time-table of meetings. Perhaps it should have a different name such as "evaluation of congregational life and witness, and plans to do better in the

ture." But that wouldn't be a name
d couldn't be abbreviated. For lack of
mething better, "NLM" will become
e more addition to the alphabet jungle
coded church terminology.

No congregation could do "NLM" and
en wait for the next program to come
ng. It takes too much effort and too
uch time. And it takes excellent lead-
ship and a willing congregation. The
ot project at St. Mark's was not typi-
l because it had superior leadership.
stor Minnick is an organizational wiz-
d (he was president of the Luther
ague of America) and there were the
LC's associate director of evangelism
d the Virginia Synod's official in charge
evangelism on hand to direct major
rts of the program.

And yet it took weeks of painstaking
eparatory work and countless consulta-
ns to get the program going. Only a
ngregation willing to undergo a pain-
l process of self-analysis can attempt
It'll take time, work and courage to
e the facts.

BUT WHAT PLAN will come out of it
ll be tailormade to fit the needs of the
ngregation. It may be one, many, or no
n at all, but no two congregations
ll have the same.

Statistical gains or achievement records
n't help to evaluate the significance of
e New Life Mission. The best it can
ain is a slow, steady pull in the right
rection — strengthening the church's
tness and the spiritual lives of its mem-
rs. And that's nothing but what any
urch should do in the normal course
its life.

Chances are that NLM may help to do
tter what should have been done in
e past. And it is possible that the pro-
m will really bring new life to a church
in its ways, although that might show
ly in a distant future.

I WENT ALONG with a visitor of St. Mark's in Luray to make a call on people who had been worshiping at the church before. They were nominal Baptists, like a majority of people in that part of Virginia.

There was a two-year-old blond boy sitting in front of the television set dividing his attention between a western and the visitors talking to his mother. The woman was pretty, 22 and shy and said after a while she and her husband would like to attend pastor's class to learn more about the Lutheran church and its practices and liturgy.

I don't know whether they'll do it and whether, if they do, they'll join St. Mark's and have their little boy grow up as a Lutheran. But if the little boy, 40 years from now, can say that he's been a Lutheran all his life, it will be, at least in part, because St. Mark's Church in Luray tested a program called New Life Mission and made it work.

ST. MARK'S, LURAY, VA.: Pastor Minnick explains the membership distribution map

## *FIVE MAKE A FAMILY*

# Friendly Plotting

"WHAT DO YOU do with a shadow?" This was Karen's conversation opener at breakfast. Dan had left for work. Pete and Sue were still upstairs trying to snatch the bathroom from one another. Karen and I don't often have a chance for woman-to-woman talk. I think she had come to breakfast early with a purpose.

"Who's the shadow?"

"Oh, a new girl at school. We're worried about her."

"Who's we?"

"The girls in the French Club. This Patricia — that's her name — moved to town after school started. She isn't in the groove yet. She hasn't a friend."

"THAT'S THE trouble with starting late," I said. "Groups have been formed, cliques are flourishing, couples are going steady. The newcomer is out."

"I know. And Patricia's so sweet. We've all been polite. We're not *trying* to keep her out. But she doesn't fit. She stands on the sidelines. She's . . . a shadow. Sometimes we forget she exists."

"Have you girls made any plans for bringing her in? Does she *want* to be in? Not everyone wants to be part of a group."

"Oh, I think she envies our fun and friendship. That's how the French Club noticed her. Patricia came to a meeting, sat in a chair apart from us. Then Alice Anderson asked her to move to an empty chair beside her. Patricia actually beamed.

"Later our French teacher said sh hoped Patricia would make some friend She said the faculty are worried abo her. Our French teacher suggested th a couple of us make Patricia our proje She said if we'd let her hang arou with us—at lunch, between classes, the locker room—everyone would beg to include Patricia."

"Your teacher is an understandi woman. You and your friends can further than just letting Patricia ha around with you. Make her do som thing. Give her a job so students noti her. She reminds me of . . ."

I COULD hear Pete in the last stag of dressing. I went to the refrigerat to refill the milk pitcher.

"Reminds you of what, Mother?"

"Of a woman who joined our chur last year. She came to the women's fairs and never spoke unless spoken Came to Sunday suppers and never h a friend to sit beside her. Came to chur services and spoke to no one. She wa shadow—like Patricia. People met h but seldom remembered her name. Tha changed now."

"What happened?"

"We found a way to include her in church."

"How did you do it?" Karen carr her dishes to the sink as she talked.

"We plotted. Pastor and Mrs. I noticed she was reticent, yet hove eagerly on the edge of any group. M Ittel told me that she was a widow, a she found that moving to a new to

id a new church without her husband as very hard.

"Mrs. Ittel suggested that the next me the women put on any special activ- y we give this new member a definite b. We found the perfect job."

"Did you ask her to be on a panel give a talk?"

"No. THAT would have embarrassed er, put her too much in the public eye. 'e asked her to sit at a table by the oor at a meeting when we were having iests from other churches. She wore a ame card and her job was to write each erson's name on a name card.

"She had a chance to meet everyone, a hostess. The fact that many of the omen were strangers to our church ade her more confident as a hostess. he seemed to gain a personality in one fternoon. She was asked to be on a ommittee for the church dinner. Now he's on the program committee."

Karen spoke thoughtfully. "Mrs. Ittel ad the starter idea. You all entered ito the plot. And the widow's no nger a shadow. Our French teacher is he starter, the girls in French Club are he participants in the plot. We'll see hat will happen."

Karen gave Pete a poke and Sue a sterly pat as they tumbled into the itchen. "Nothing left! I ate everything. o long, Babies!"

I MENTIONED Karen's story to Dan. Ie picked up the threads at dinner one vening several weeks later. "Say, whatver happend to your shadow, Patricia?" e asked. "Did the plot work?"

Karen looked at me. "Did you tell im?" I nodded. She said, "It worked ut quite well. I told the officers of the rench Club and our French teacher nother's story about the woman at hurch. Then we plotted."

"Did everyone live happily ever after in your plot?" Dan asked.

Karen nodded. "We asked Patricia to help on a committee to plan games for a French Club meeting . . . word games so we could use our French. She had lots of ideas."

KAREN LAUGHED. "We found out why she was so good. Imagine . . . she lived in France two years while her father was in military service, speaks French well, went to a French school. Were our faces red! Here we were—trying to interest her in our simple French Club, when she was far superior to us!"

"I'm sure she never showed any superiority," I said.

"No. She's swell. We all like Patricia. That committee job was all she needed. First she had the three committee members as friends. Then Alice Anderson and I asked her to eat lunch with our gang every day. She became friends with us . . . and then with others. She's not a lonely-only any more."

"Can't imagine being lonely," Peter said—our gregarious Pete.

"Not everyone's like you," Dan pointed out. "You aren't afraid to push in. Some people hesitate to intrude unless they've been invited."

"Anyway," Karen said, "Patricia's in the groove now, *really* in the groove."

"Oh ho!" Dan said, as Karen rose to get the dessert plates. "I sense a hidden meaning in that. She's made friends among the girls—plus finding a boy friend for herself?"

"Right!" Karen answered, then turned to me. "See, Mother, your plot ended too soon. Your widow ought to find a man in the congregation. We went one step further with our plot for Patricia. She's no longer a shadow. Now *she* has a shadow!"

## ALTAR FLOWERS

SEVERAL YEARS AGO, so they tell me, a minor squall, which in some quarters assumed hurricane proportions, blew across the face of the church. Prominent leaders proclaimed opposing views and their satellites divided the issue into a field of war. Field commanders dug avidly into musty old books written in Latin and German for ammunition. Battles were fought in parish churches across the land. There was no ground for neutrality. One was either on one side or the other.

What was the cause of this bitter fight? What question threatened the peace of congregations? We laugh about it today, but in those days the problem was no joking affair: *Where do the altar vases belong—between the cross and candlesticks, or beyond the candlesticks near the sides of the altar?*

WE'VE COME a long way from the time of serious argument over such matters. Common sense sprinkled generously with a large helping of taste has lifted people's sights to more important matters. When altar guilds now seek to decorate altars with flowers they are less likely to ask: which is proper? Instead they say simply, which looks better?

One might wish that the standard of taste were a more active guide among so much of our concern with worship today. People who use a church Sunday after Sunday ought to have some idea of how they want things to be. It isn't really too important how one arranges flowers so long as their natural beauty is not spoiled by a careless setting.

Still there are many places where guidance is sought. Taste, while it is un debatable, can be educated. Few of u would care to surround ourselves wit the art we liked as children. Let a ma or woman learn Bach or Brahms o Beethoven and he'll soon forget the song of childhood. And don't we all like t improve the decorations of our homes

The church, we hope, has passed fro the day when it argued about where t put the flower vases. But the church seen in its individual congregations acros the land, is still willing to be led to a appreciation of beauty.

And that's the way it should be. Stub bornness is still so much of our natura self that if someone "decrees" that a thin is to be done one way, we'll do just th opposite. That's why guidance and sug gestion are always more welcome tha dictation.

FOR CONGREGATIONS who want hel on arranging flowers, a recent bookl by the United Lutheran Publicatio House fits the need nicely, *Arrangin Flowers for the Church* by Oleta Stale Moffitt (Muhlenberg Press, 32 pages, 5 cents) will help a lot of the women wh spend Saturday afternoon getting th church ready for Sunday morning.

The author obviously loves flowers a the suggestions she makes prove. *"Ju as the colors* (the five liturgical colors— violet, white, red, green and black) *are visual aid* so the flowers can and shoul be."

Her first concern is with the calenda of the Christian year. A brief descrip tion of the days and seasons which begi with Advent provide the basis for he

simple but effective suggestions. At times the author may seem too authoritarian, as when she says that for Holy Communion, "The flowers used should always be white." On the other hand there are times when it is necessary to be quite emphatic about what should and what should not be done.

For example, she says, "The cross should always be the dominant feature of the altar." Such a statement, it would seem, need hardly be said; who would have it otherwise? Yet I have been in churches where careless or over-zealous persons have jammed so many gladioli into altar vases that the fan-shaped mass of the orange-pointed flowers have almost obscured the cross.

Then too there are some persons whose "creative talent" finds an open marble baptismal font something to be "treated" —"attacked" might be a better word. Yes, there are places where great bouquets of flowers pour out over the edge of the symbol of our re-birth in Christ, and strangely enough, few people seem to mind. Says Mrs. Moffitt: "Never place flowers in the baptismal font, this is plain desecration."

BUT THE STRENGTH of this handy pocket-sized booklet comes with the suggestions for the use of flowers. The writer goes into great detail—no doubt the result of long years of loving arrangement of flowers—over different floral arrangements for altar use. Here are careful instructions for the "massed triangle," "the massed oval," "the massed vertical" and "the asymmetrical triangle." To further help altar guild members there are several illustrations of these arrangements and instructions as to the practical procedures involved.

Most welcome too are suggestions for the use of the Advent Wreath, brief descriptions of the various architectural styles of church building, and a chart of festivals and holy days of the church year.

Not unmindful of the battle of other days, Mrs. Moffitt says that the issue is still undecided although she does add her own preference. "There is perhaps more foundation for this school (candles next to the cross) of thought."

I FOR ONE welcome this little booklet. Too many of our churches use flowers that look as if they had come from the florist's greenhouses. This need not always be so. Flowers from the gardens of the members, wild flowers and even bunches of foliage are a welcome change.

"When no flowers are in season, and the flower budget is low, beautiful arrangements may be made using all foliage. All-green arrangements are refreshing once in a while, even in summer. For example, canna foliage would make a lovely cool-looking arrangement in summer."

But Mrs. Moffitt's best word is at the end: "Never overdo, simplicity and moderation are always best in church decorations." Oh, how we need that advice repeated and adhered to in the church!

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Baptism

QUESTION: Our little son was baptized by a Lutheran pastor at some distance because our congregation has been with-

out a pastor. Although we have called on this minister several times, we have never received a certificate of baptism. For our older child we received a certificate promptly. What can we do?

REPLY: This pastor is at fault in not giving you a certificate. Such documents often have a decided importance, apart from their religious significance. Since you are not members of his congregation, of course, your local councilmen are not in a position to do anything. There are, however, several things that you can do. 1) Go to see him, request a certificate, and stay there until you get it—there is no reason why you should not have it. 2) Write the secretary of the council of this pastor's church, set forth the circumstances, and ask him to help you get the document.

## Dilly-dally

QUESTION: I am a fairly successful free-lance writer and photographer, with materials appearing in more than twenty publications. Obviously, a writer is not an ordinary type of person. I am 37, in good health, carry insurance, am assured of a good home, and have no bad habits except smoking. I am a quiet person—have never had a date with a girl.

For a number of months I have been corresponding with a 30-year-old woman, a teacher. She too is interested in writing, and we have done some work jointly. She is interested also in homemaking, cooking, dressmaking, painting, piano-playing, and good reading. Her mother writes poetry. The young woman and her mother have invited me to visit them. Jeannette says I seem like one of the nicest persons with whom she has ever corresponded. We have exchanged pictures, I have talked to her on the telephone once.

I feel I could be serious about Jeannette if we could meet. Each time I have mentioned anything serious she says she can't decide anything like that until we meet in person. I have a feeling that she wouldn't approve me unless everything were just perfect. What do you suggest that I do?

REPLY: Your letter suggests immaturity, naivete, and lack of social adjustment. Your own statements indicate that you ought to take a good look at yourself, and get to work on your own personality. Try to bring it up to what a 37-year-old ought to be.

What experiences in your earlier life have made you that way? Whether you can put your finger on them exactly or not, you have a job of re-education to do—a task which no one but you can perform. Your ideals seem to be Christian, but they don't seem to be positively implemented.

Isn't it strange that a young man who expresses so much interest in a young woman should not already have made a trip in order to meet her, and give her a chance to make a first-hand acquaintance with him? Of course, she can't decide a question of romance and marriage on the basis of correspondence, exchange of photographs, and one telephone conversation. And neither can you. Take steps to place the whole relationship on an intelligent, informed basis. Make the trip and thus be fair to her and yourself.

It seems clear that you have a double problem to solve: 1) straightening out your own personal traits and faith; 2) discovering whether your two total personalities provide a basis for a permanent alliance. It's a formidable task. You'll need the help of God along with a mobilization of your best inherent resources.

# "Because I was snapping at everyone, my doctor started me on Postum!"

"Everybody gets riled now and then. But when you don't feel right, or sleep well, *everything* gets on your nerves. When that happened to me, I went to the doctor.

"He said my symptoms were pretty common . . . thought they might be due to too much coffee; some people can't always take all the caffein in coffee. He suggested Postum. It's caffein-free . . . can't aggravate your nervous system or keep you awake.

"I followed his advice, and started feeling, sleeping and acting better. Why don't you give Postum a good try—for 30 days, in fact. You'll like it!"

*Postum is 100% coffee-free*

Another fine product of General Foods

# THE ACTS OF THE APOSTLES

## After prayer comes action

*Ananias . . . go . . . and inquire in the house of Judas for a man of Tarsus named Saul; for behold, he is praying . . .* Acts 9:11.

Paul's conversion story pictures with canny accuracy the progressive record of many a man's relationship to Jesus Christ.

First, so often, it is *irritation,* kicking against the goads. Let me alone—don't make me uncomfortable about what I am and how I live.

Then—because the "Hound of Heaven" will not let me go—I may come to *interrogation,* and cry with Saul, "Who are you, Lord?"

Next, if my heart is open to the answer of my Lord, comes *illumination*—a light from heaven—and the radiant word, "I am Jesus . . . you will be told what you are to do."

But more. Upon *illumination* follows *impulsion.*

To the divine vision there must be my human response. The radiance must be kept shining.

EXCEPT for what happened now, the bright light in Saul's soul might have died away as swiftly as the unbearable brilliance that at midday had burst upon the murder-bent cavalcade on the highway to Damascus.

"Impulsion" has here no kinship with what we mean when we speak of acting on impulse. It is not the result of a whim, but a response to an energizing power from outside. It is the reaction that follows upon action.

The physiologist describes it as the "activity aroused in an organism by stimulus." The definition has its illu trative value in the life of the soul. T Christian's total life activity is a sponse to the stimulus of dynamic gra

On the Damascus road, the action w God's. The response must be Paul's, l the light go out.

WHAT IS the good of his vision, thou it flashes like a dazzling sword of fire the stormy sky, if it dies out in bla ness and leaves the darkness deeper th it was before? Carelessness about t may be calamitous; it certainly is sin

Moments of flashing radiance come every sinner. But what then? Expe ence with our confirmation class whether adults or children, spe searchingly to the conscience of church. At the end of the year, "losses otherwise" column in the sta tical tables make us afraid that lights going out in some "Christian" hearts every congregation.

Long after his "confirmation" on Damascus road, Paul wrote gravely the Ephesians about this matter. "Ma tain the spiritual glow," he said, "ne let your zeal flag."

IT IS a dramatic scene, say those v have traveled to Jerusalem, when at stroke of midnight on Easter eve, ev pilgrim before leaving for home a worship at Jerusalem's Church of Holy Sepulchre, receives the sacred It is a pretty picture, and inspiring to to see each pilgrim light his lamp fr the altar's holy flame.

Now comes the test. However l the way, or rude the storms that o take the pilgrim—if he is to have promised blessing—he must reach home with his light still shining.

Saul let his Lord keep his altar burning.

Have no misgivings, Ananias, as you to visit this man: *Behold, he is pray-*!

THIS WAS not a new thing for Saul. had been a Pharisee. "According to strictest party of our religion I have ed as a Pharisee."[1]

The Pharisees said their prayers—ferably in public—at the hours their le prescribed. For their use in the nagogue, they had ultra-fine prayers many beautiful words. Saul had been d to saying prayers.

But now true praying began; for him "saying of prayers" was past. *Behold, is praying.*

How interesting it would be to know content of his prayer. Surely no ger, "God, I thank thee that I am as other men are," but—"God be rciful to me a sinner." And—"thanks to God who gives us the victory ough our Lord Jesus Christ."

What a man of prayer Paul became. d the dominating prayer note in his ers is always thanksgiving.

THERE ARE THINGS difficult to under-d in Paul's writings. But none can to know that here writes a man with itude in his heart. "Dear Philip-ns," he says, *"with thanksgiving* let r requests be made known unto God." the Colossians he says, Continue in yer with thanksgiving.[2]

*ehold, he is praying.* Now comes the ck at the door, interrupting the yer, but bringing its own blessing. is Ananias. *"Brother* Saul" (how mly and kindly Ananias addresses new fellow-Christian) "the Lord s has sent me that you may regain your sight and be filled with the Holy Spirit."[3]

What came of it? Action—*continued* —new action now.

Of "Brother Saul" the record declares: He proclaimed Jesus, saying, "He is the Son of God." It had to be so. During his three days of thanksgiving and praise he found the reality that later on he prayed for the Ephesians, "that Christ may dwell in your hearts by faith."

He could not be content, however, to leave the matter so. "Brother Saul" demonstrated his new faith in action, all his days, "working harder than any of them" as he fulfilled his Christ's commission "to carry my name before the Gentiles and kings, and the sons of Israel." As he told Agrippa he was always obedient to the heavenly vision. He knew the meaning of *impulsion.*

Let me never forget that prayer was a primary secret of Paul's life of action for Christ. His three sightless days in that Damascus house in the Street called Straight brought to him a supreme gift—the assurance of the living presence of his Lord.

THAT PRESENCE grew steadily richer and more intimate for Paul, as he continued in prayer and thanksgiving all his days. That presence meant power for service. One day Paul could say without any hint of boastfulness: "I can do all things in him who strengthens me."[4]

And the Tempter? Prayer armed Paul against the most vicious assaults of that enemy. Paul knew that "from him who is armed with prayer the devil runs away, as midnight robbers slink off when they see a sword suspended over a soldier's bed." —CHARLES B. FOELSCH

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Acts 26:5

Colossians 4:2

[3] Acts 9:17

[4] Philippians 4:13

# BOOKS

## THE BIBLE PROVES ITSELF

**The Nature and Authority of the Bible.** By Raymond Abba. Muhlenberg. 333 pages. $4.50

What is the Word of God which is given in Scripture for us today? That is the question which this book seeks to answer. The author addresses himself to the task of gathering up the fruits of 20th-century biblical scholarship and presenting them in such a way that educated laymen, as well as ministers and theological students, may avail themselves of the constructive results of thorough biblical research.

It is not an easy task but it is performed successfully. Hundreds of quotations from leading scholars are skillfully woven together with paraphrase and interpretation into a living whole which is both comprehensive and coherent, profound and clear.

The author is professor in the University of Durham, England. His exposition rests chiefly upon British scholarship. Most frequently quoted are Dodd, Rowley, Manson, Richardson, Hebert, and Wheeler Robinson.

The author's own outlook is an alert conservatism which steers a middle course between liberalism and fundamentalism. A case in point is the distinction drawn between inerrancy and infallibility. The message of the Bible is infallible, for it is God's own Word, but inerrancy cannot be claimed for the human form in which this message is transmitted. The reader who has had misgivings about the application of historical and literary methods to the study of the Bible will discover that biblical criticism may be used constructively to pave the way for understanding the true function of the Bible.

Professor Abba is primarily a biblical theologian. He views the Bible as the instrument of divine revelation given to the church, the means by which God confronts men of every age. Especially significant for the present day is the reconciliation of biblical miracles with the scientific belief in a law-abiding universe and the application of the Word to such current issues divorce and military service. Many reade will also be thankful for the sound analys of the bearing of the Dead Sea Scro upon Christian origins.

Open-minded students of the Bib whether ministers or laymen, will find t book richly rewarding. It combines enligh ened scholarship with reverent devotion the Word of God. It shows that when t Bible is rightly understood it needs no ar ficial supports. It achieves its own purpo and it authenticates its own authority.

My fervent hope is that this book w soon find its way into the libraries of o ministers and into the required reading li of our seminaries and colleges. But it also a good book for study groups in o congregations and for Christian homes. T clear and simple style of presentation, ri in concrete illustrations, enables the ordina reader to grasp its content even if he ski the scholarly footnotes. This is a book t awakens thought and strengthens faith.

*Springfield, Ohio* T. A. KANTONEN

## UNITY OF THE BIBLE

**Interpreting the Bible.** By J. C. K. von H mann. Translated by Christian Preus. Au burg. 236 pages. $4.50.

This is a book for serious students. H mann's treatment of the Bible as a wh rather than engaging in a critical analy of its parts helps the reader to grasp over-all unity. According to the forewo the author's "significance lies in the f that he took the critical movement seriou and was anxious to learn from it, but w out yielding an inch in the matter of bibli authority."

A few key quotes will serve to estab the author's approach.

"The saving truth which the Script proclaims to the church does not consist a series of doctrinal propositions, but rat in the fact that Jesus has mediated a c nection between God and mankind. In

surance of this comprehensive truth the erpreter of Scripture approaches his task." . . he starts his work with the expecta- n that everything in Scripture will be an ject of this truth."

It seems to the reviewer that this has al- ys been the approach of orthodox Chris- ns, and certainly Lutherans, to the Bible. is also, therefore, an attitude which so- lled "objective scholarship" must neces- ily rule out. However, Hofmann does not to harmonize those discrepancies in ripture which obviously cannot be truth- lly harmonized, and freely admits to hu- n error and editorializing when it comes certain details.

The book itself illustrates the fact that ery interpreter of Scripture is forced, by very nature of Scripture, to make arbi- ry decisions with which others will not ree.

LOUIS E. ULRICH, JR.

*Kenosha, Wis.*

## THE DUTCH NEW YORK

**Peter Stuyvesant and His New York.** By Henry Kessler and Eugene Rachlis. Random House. pages. $4.75.

Curiosity as to which leg Stuyvesant lost Physician Kessler to 20 years of research this loyal employee of the West India ., and director-general of New Netherland til the colony's capitulation to the Eng- h.

The result is not so much a personal bi- raphy of Stuyvesant as a documented atment of his dealings with the Amster- m Chamber, the colonists, the Indians, English and the Swedes. Upon conquer- New Sweden the Lutheran pastor Lars kenins was brought to New Amsterdam d ministered there in 1655. Gutwasser's ming by request of the Lutherans was only e of the staunchly Calvinist Stuyvesant's clesiastical problems. Treatment of Quak- s and Jews was even harsher than of the itherans.

The book provides new and valuable in- rmation for those even mildly interested 17th century Manhattan.

*Philadelphia* CLAUDE E. SCHICK

## CHURCH YEAR SERMONS

**The Sermon and the Propers.** By Fred H. Lindemann. Concordia. Vol. 3, 203 pages. Vol. 4, 227 pages. $4.50 each.

In volumes one and two published a year ago Dr. Lindemann studied the propers for each Sunday from Advent through Pente- cost. In these two volumes he completes the church year. The format and approach are the same in all four volumes. For each Sunday the Introit, Collect, Gradual, Proper Sentence, and Proper Preface are printed in full with interesting comments on each. The Epistle and Gospel are not printed but comments about them appear in each chap- ter.

In these comments the author shows how the propers are related to each other from week to week and why they were chosen. This section is of great value to all those who would know more about the church year. The continuity, unity, and plan of the propers are indicated vividly and with fresh- ness of approach.

For each Sunday there is printed a ser- mon on the Gospel and one on the Epistle. Most of them were accumulated through the author's long and successful ministry. (He is now retired.) He draws on three other men for several sermons. One is Johann Gerhard who lived in the early 17th century. The second is Joseph Seiss whose sermons were published in 1893. There is a sermon from C. C. Schmidt, dated 1915.

Dr. Lindemann's sermon outlines are more attractive to the modern preacher than the others printed in the two volumes. They are contemporary and are soundly constructed. They have a great deal of solid food in them. They are biblical and sound theologically.

RUSSELL FRANK AUMAN

*Hamma Divinity School*

**Power Through Prayer.** By Ronald W. Groetsch. Concordia. 145 pages. $2.50.

Here are guidelines for developing one's prayer life. The subject is described in three sections: God's Ordinance of Prayer, Difficulties in the Way of Prayer, and Living the Prayer Life.

M. M. R.

## *Ministers Quiz Leaders at Social Responsibility Seminar*

By MARSHALL F. MAUNEY

LYNCHBURG—Lively discussion developed at the Christian Social Responsibility seminar held Oct. 13-14 at St. Mark's Church, Roanoke. About 50 pastors attended.

The moderator was the Rev. Rufus Cornelsen, of the ULCA Board of Social Missions. Dr. Martin J. Heinecken, of Philadelphia Seminary, was the lecturer. Applying Christian responsibility to various facets of life, Dr. Heinecken said:

On economics—"Men must be related meaningfully and responsibly to their work." On family—"To meet the divorce problem we need to do away with litigation and bring into play all community forces to salvage the marriage." On the state—"If the church is going to voice criticism it should also voice approval where it is due." On race—"There is no point in prating about love when the minimal requirement of love, which is justice, is not even met."

### Questions and Answers

MANY OF the questions to the leaders dealt with race relations.

Q.—To what extent have our ULC colleges called Negro teachers?

A.—We have not gone out of our way; that would be wrong. But where qualified persons of another race apply, they should be used as is done in at least one of our schools.

Q.—You said that justice means treating equals as equals, and unequals as unequals. Apply this to integration.

A.—You must have enough flexibility so as to handle integration in schools on the local level (Heinecken). Where segments of society have been deprived and are unequal, they should receive more attention than the privileged (Cornelsen).

Q.—As a pastor should I seek to be a leader and go out to get Negroes as members of my church?

A.—It is not so well to do it yourself to involve the whole congregation in ministry to all people.

A pastor who suggested the churc should develop missions for Negroes in th south was told the Board of American Mi sions insists its churches must be inclusiv not exclusive for any race or class. The he said: "We say we are standing on th principle of wanting a church for all peo ples or nothing, and so we are doing not ing for the Negro."

A summary comment: "Social respon sibility cannot express itself in resolution and pronouncements from the top, but on as people themselves wrestle with it an attempt to express it in fellowship."

### Hampton Church Breaks Ground

GROUND WAS BROKEN Sept. 20 for the ne St. Paul's Church, Hampton, the Rev. Ro ert R. Cofer, pastor. The new brick churc will be of contemporary design, pre-eng neered of modular construction, with chapel and educational building costin $91,000.

Pastor Cofer turns earth at Hampton site

# Pastors Join in New Lutheran Hospital Fund Campaign

By J. FRANK FIFE

ALTIMORE—Plans for a campaign to e $3,300,000 to complete the first two es of the new Lutheran Hospital of ryland are taking shape, with represen- ve pastors of all Lutheran church bodies icipating.

. ministerial advisory committee was ap- nted to work with the hospital board of ctors. It includes the Rev. L. David linger, the Rev. Carroll S. Klug, the Rev. id C. Manrodt, Dr. L. Ralph Tabor, the Rev. John Yost, Jr., pastors of the ryland Synod, ULCA.

he two stages of the project, to be com- ed simultaneously, will create 150 new ital beds, and such essential services as ical, laboratory, X-ray, emergency and out-patient facilities. Total cost is estimated at $6 million, of which the board already has $2,700,000 in hand or pledged.

Blackwelder, Dr. Folkemer and Synod President J. F. Fife

## Mission at Beltsville Organized

THE LUTHERAN CHURCH of the Abiding Presence, at Beltsville, Md., was formally organized on Oct. 25. Dr. J. Frank Fife, synod president, and the Rev. J. Leon Haines, synod mission director, preached.

DR. LLOYD M. KELLER, former synod president, has retired. He resigned the pastorate of St. John's Church, Pimlico, effective Oct. 15. He formerly served on the ULCA Commission on Organizational Structure, and on the Board of Publication.

DR. OSCAR F. BLACKWELDER, pastor emeritus of the Church of the Reformation, Washington, D. C., was honored at a special dinner by the Reformation Church Men on Oct. 14. Synod President Fife headed the list of speakers. Dr. Lawrence D. Folkemer, present pastor, presented Dr. Blackwelder with a gold "Oscar."

Dr. Blackwelder served the church from 1933 to 1953. He initiated, in 1944, the movement to publish the new Lutheran *Service Book and Hymnal* as a co-operative venture with other Lutheran bodies.

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GINIA . . .

ECEIPTS OF SYNODICAL benevolence ap- ionments are running about $10,000 d of this period last year, or about r cent better. Stewardship leaders hope synod will be able to pay the full ap- ionment this year.

NOXVILLE CONFERENCE renewed its ap- through synod officials to the Joint Commission on Lutheran Unity, that it not be severed from Virginia in the synodical alignment of the proposed new church.

CHRIST CHURCH, Fairfax, dedicated a new $120,000 first unit on Oct. 4. Dr. J. Luther Mauney, synod president, and Dr. Vernon L. Strempke of the ULCA Board of Higher Education, took part in the service with Pastor Floyd Bost.

# Big Church and Small One Lead Synod in Benevolence

By PAUL J. RENZ

ATLANTA — Emphasis on stewardship is spreading through the Georgia-Alabama Synod. Leading the way are Holy Trinity Church, Springfield, with 90 communing members, and Redeemer Church, Atlanta, with 1,073. Both have reached their minimum goal for 1959 benevolences three months before the end of the year.

Commented Donald Spann, synod treasurer: "If one of the smaller congregations as well as the largest congregation can do it, there can hardly be an excuse for those in between."

Synod-wide benevolence returns were at 66 per cent of the quota when 75 per cent should have been reached, according to Pastor Cecil Carpenter, chairman of the stewardship committee.

## Advent Organized in Doraville

ORGANIZATION of Advent Church in Doraville (northeast Atlanta) was effected Sept. 27, with Synod President Raymond D. Wood preaching. The Rev. Eugene L. Epting, developer of the mission, has accepted the call to become the regular pastor.

A SERVICE of "Sending Forth" was conducted by President Wood at St. P Church, Mobile, Ala., to commission Rev. William Eubanks as mission develo in the Spring Hill section of Mobile. steering committee of the new mission was commissioned. First services were in the Civic Center on Oct. 12.

THE REV. ARNE MARKLAND has be work at Holy Cross Church, Athens, organized last February. A native of Bro lyn, N. Y., he comes to the synod from Lutheran Brethren Church.

## Atlanta Evangelism Mission Held

REFORMATION RALLY in Redeemer Chu opened the Lutheran Evangelism Miss of the Atlanta area. Dr. Frank K. Ef of Salisbury, N. C., was the speaker. sisting in the service were the Rev. Ru Cuthbertson and Dr. Paul J. Renz.

DR. G. GRAYSON STUP was recently h ored at Redeemer Church upon complet 60 years in the ministry.

SPEAKERS at the synodical United theran Church Women's convention, at G Shepherd Church, College Park, were Pr Richard Hoefler of Southern Seminary a the Rev. Daniel Chu, formerly of Chi and now of Springfield, Ohio.

"EVANGELISM IN 1960" was the theme the three conference meetings: Chr Church, Birmingham, Nov. 3; Holy Trin Church, Elberton, Nov. 5; and St. Jam Church, Brunswick, Nov. 6.

Charter members of Advent Church, Doraville, are shown at organization service held Sept.

bers of future Holy Communion congregation are shown with Pastor Jeffcoat at first service

TH CAROLINA

# rst Worship Service Held by West Spartanburg Mission

By WYNNE C. BOLIEK

OLUMBIA—First service of a new mis- in West Spartanburg was held Oct. 11 67 persons attending in spite of heavy . Pastor Luther H. Jeffcoat, the de- per, since July 15 has found 494 pros- s in 1,700 calls.

he group has chosen the name Holy mmunion Church. A Sunday school was ted Oct. 25.

## Young Congregations to Build

WO MISSION congregations obtained ding sites. Holy Comforter Church, or- zed in Charleston last January, bought 8-acre plot. Abiding Presence Church, k, purchased a tract of almost three s.

IESSIAH CHURCH, Charleston, broke nd for its first unit.

RINITY CHURCH, Greenville, purchased additional lots to the rear of the church, future expansion.

r. MATTHEW'S CHURCH, Charleston, will d a new parish building and renovate present one. St. Andrew's, Charleston, enovating its church and parish building.

DVENT CHURCH, Charleston Heights, held ices for the first time in the new church September. Debt will be reduced to ,000 by Dec. 31.

## Gilbert Church Breaks Ground

GROUND WAS BROKEN for a new educational building by Grace Church, Gilbert. Synod President Karl W. Kinard and Conference President Earl Loadholt took part with Pastor Henri Bishop.

Dr. Kinard also preached at dedications of a new parish building for Corinth Church, Prosperity, and a parsonage for Bethany Church, Newberry.

MAYER MEMORIAL CHURCH, Newberry, observed its 60th anniversary on Oct. 11. Participating with Pastor D. M. Shull were President Kinard, Conference President C. L. Richardson, and Pastors J. S. Wessinger, Louis Bouknight and D. Murray Shull, Jr.

ST. PAUL'S CHURCH, Mt. Pleasant, celebrated its 75th anniversary on Sept. 27. Pastor William J. Mould led the service and Conference President Edwin D. Zeigler preached.

## Evangelism Project in Columbia

ST. ANDREW'S CHURCH, Columbia, was chosen for a pilot New Life Mission, Oct. 16-18, under direction of the ULC Board of Social Missions. Four European observers were present to see this type of evangelism program in action.

Laying on hands at ordination are Dr. Sunday, Pastor Swank, Dr. Beck, Pastor Greninger and Pastor Schmidt. Kneeling candidates are Brooke Walker, Paul Schmidt, Thomas Kennedy

NEW YORK

## *Three Ordained in Brook*

NEW YORK—Three Brooklyn boys ordained to the ministry Oct. 21. Semi graduates last spring they had been appr for ordination by the Boston conventio the New York and New England S pending calls to service.

Thomas F. Kennedy, Jr., was calle assistant pastor in his home congrega Good Shepherd. Paul T. Schmidt, Luke's, was called as assistant pasto Christ Church, Floral Park. Brooke Walker, Redeemer, was called as pasto Holy Comforter Church, Bronx.

Paul E. Schmidt, pastor of St. Lu and father of one of the ordinands, preac the sermon at Good Shepherd Chu Brooklyn Conference President Reed Greninger presented the candidates Synod President Alfred L. Beck officia Other participating clergymen were Dr. liam F. Sunday, pastor of Good Sheph and the Rev. Paul R. Swank, pastor Redeemer Church.

—PAUL VALENTI

## *LLM Has 3,000 Members*

NEW YORK — A record membership of 3,000 was reported in October by the Lutheran Laymen's Movement for Stewardship. The organization underwrites the entire stewardship promotion program of the United Lutheran Church in America.

Maurice Viertel, LLM director of membership activities, said 304 members had been recruited so far this year. The 3,000th member was recruited by LLM President LeRoy B. Breneman, of Lancaster, Pa. He is Paul A. Mueller, Jr., of Lancaster, whose late father was a well-known LLM member and served on the Board of Publication.

One of the principal functions of the group is its fund-raising and counseling service to aid church building campaigns. Since 1953, $12,140,000 has been raised to help 190 congregations. This year 39 campaigns have raised $1,611,000.

## Worship Society Announces Lutheran Hymn Text Contest

A competition for new hymn texts has b announced by the Commission on Hymnol of the Lutheran Society for Worship, Mu and the Arts. The lyrics should be appropri to Cantate Sunday (fourth after Easter) us as a basis the introit, graduals and lecti for the day as they appear in the "Serv Book and Hymnal," page 91.

Hymns selected by the judges will be set music by contemporary Lutheran compos and will be used in future hymnals.

Texts must be signed with a "nom de plum or motto, with the same inscription on outside of a sealed envelope containing author's name and address. They should be s to J. Earl Lee, chairman of the Commission Hymnology, Augustana College, Sioux Fa S. D., not later than Jan. 1, 1960.

# I Rode a Donkey!"

## *Irs. Fry Tells of Sights and mpressions on 2-Month Tour*

DIDN'T CLIMB to the top of a pyramid I didn't ride on a camel," said Mrs. nklin Clark Fry, wife of the president he Lutheran World Federation.

But I did ride a donkey," she added, kling.

Irs. Fry was telling of a recent eight- visit to Europe and the Middle East her well-known husband, who also is ident of the United Lutheran Church America, and chairman of the Central mittee of the World Council of rches.

hey did a great deal more than donkey ng. They sandwiched sightseeing be- n top-level church meetings in Austria, ece, Turkey, Syria, Lebanon, Jordan, pt and Italy.

n Athens, Mrs. Fry sought diligently in ruins of the Propaelia, entrance to the opolis, for a tile which her husband had arthed as an archeology student in 1921-

I WAS DISAPPOINTED not to be able to w which was the exact tile," she com- ted.

n Rhodes, where the World Council was ting, Mrs. Fry took two side trips, one Lyndos where St. Paul landed when a m drove him ashore. The other was to island of Patmos where St. John wrote elations. It was here that she rode the key.

nspecting Lutheran work in Jordan, Mrs. was impressed with the compactness of LWF mobile clinics that make the nds of the border villages.

Every inch of the unit is used," she said. h has a bed with equipment stored be- th it, a sterilizer, a small kitchen and rmacy. A doctor, a nurse and a phar- cist go with the unit.

Mrs. Franklin Clark Fry

Mrs. Fry described how used clothing from Lutheran World Relief is handled. Refugee women sort it, send damaged articles to a sewing room where they are made wearable. "They really utilize every single thing we send them," Mrs. Fry said.

She watched the faces of families receiving clothing. "Some were very stoic," she explained, "but others would dance for joy."

When Mrs. Fry saw Arab children dressed in new Dorcas project clothing, she tried to find the dresses and pants sewn by the women of her home congregation in New Rochelle, N. Y.

"BUT OF COURSE I wasn't able to," she said, laughing. "All the clothes look alike. That doesn't seem to bother the youngsters, though. They are just so glad to get something new. For some of them these are the first brand new clothes that they have ever had in their lives."

Both the Frys found Arab hospitality almost overwhelming. "Everywhere we went

*Continued on page 44*

PACIFIC SOUTHWEST

# 700 Luther Leaguers Hold Youth Rally at Pasadena

By LOUIS F. MERTZ

LOS ANGELES—Seven hundred Luther Leaguers attended the intersynodical Youth Rally held in Pasadena Oct. 11, representing Augustana, Suomi, AELC and ULCA churches of Southern California.

The previous day the ULC Leaguers met in Trinity Church, Pasadena, for the Southern Conference convention. Speakers were Dr. Orville Dahl and Dr. Carl V. Tambert.

## Synod's Church Men Organize

UNITED LUTHERAN CHURCH MEN organized a synodical unit on Sept. 20 at First Church, Los Angeles, under direction of Howard Logan, ULCM executive secretary. Synod President Carl V. Tambert installed the officers: Eugene Hoeftmann, president; Robert Brammer, vice president; and Roy Kautz, treasurer. Fall banquet of ULCM was held Nov. 6 at Grace Church, Culver City.

FIRST SERVICE for Gethsemane Mission was held Oct. 4 in the new Mission Village area of San Diego. More than 200 attended. Mission Developer A. Elwood Purdham reports purchase of a $40,000 church site, and plans to erect a $110,000 first unit with aid of the Board of American Missions. Pastor Purdham entered the field June 8.

GRACE CHURCH, Santa Barbara, broke ground for a new building to contain sanctuary, educational and social facilit The Rev. H. Paul Romeis, synod miss director, and the Rev. Walter Ruccius, p tor emeritus, took part with Pastor Edw E. Ray.

Pastor Ray, Mrs. Sundin, Craig Ray, and E Anderson at Santa Barbara ground breal

NEW PRESIDENT of the Southern Con ence is the Rev. Karl E. Kniseley, of F Church, Glendale. The conference met Camp Yolijwa Oct. 2 and 3.

New mission group, Gethsemane, is shown at San Diego after holding first worship servic

und is broken by Good Shepherd Church, na Park, Calif., for $150,000 first unit. or Howell Foster (right) is assisted by nbers representing church's organizations

LUTHERAN HOSPITAL SOCIETY'S annual toral workshop was held Oct. 19-21 at ifornia Lutheran Hospital. Dr. David D.

## Benevolence by the Inch

AN ALREADY GENEROUS giver to his urch for all causes, a northeast Nebraska rmer had devised his own secret discipline extra benevolent giving. Occasionally, ere would appear in the offering plate an tra $10 or $15.

One Sunday appeared a check for $50 nich stimulated the treasurer of the con-regation to mention this to the pastor. The astor, tactfully commending the giver for s extra efforts, was told:

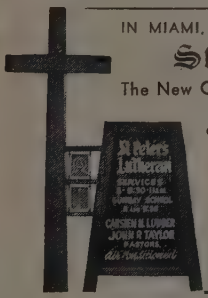
"Pastor, I promised myself that this year y extra giving would be determined by the infall God gave my land. I was going to ve $10 for every inch of rain. Well, Pas-r, last week we had a five-inch soaker and hat I gave is what I owed."

Eitzen of the Southern California School of Theology, spoke on "Persons in Distress."

Pastors of the San Diego area held a workshop Oct. 22-23 at the Donald N. Sharp Memorial Hospital.

INSTALLATIONS: Pastor Richard Sowers at Reformation Church, Las Vegas, Nev.; Pastor Franklin Schott at Church of the Foothills, LaCanada, Calif.

PHILADELPHIA'S NEW
**MESSIAH LUTHERAN**
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
**DR. ROSS STOVER Preaches**
11 A.M. 7:30 P.M.




IN MIAMI, FLORIDA
**St. Peter's**
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.
Sunday School
9:30 A.M.
Co-Pastors
Carsten H. Ludder
John R. Taylor
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DELAWARE

# District Churches Busy With Building Programs

By CARL G. SMITH

WILMINGTON, DEL.—Half of the Delaware District's 22 congregations were in some stage of construction at the same time this fall.

Four missions were in the midst of preliminary survey work, one had a building under construction. Four established congregations were in various stages of adding facilities. One city church was preparing to move out of the path of a freeway, and one mission church dedicated a new buildin

ZION CHURCH, Wilmington, aired its di ference with the State Highway Departme over the value of its properties before court-appointed appraisal board. The chur had rejected a state offer of $260,000 f the 68-year-old church, three row hous converted into classrooms, and a pla ground. An executive building committ was organized in October and it was es mated that it will take $750,000 to duplica Zion's present facilities in the same are A fund campaign is scheduled for the weeks following Easter.

REFORMATION CHURCH, Media, Pa., ranged to open bids Nov. 10 and bre ground Nov. 22 for its second building nine years. The church sold more th $25,000 worth of 10-year, 3 per cent bon including some sold to non-members. E mated cost of the contemporary-st church is $143,370. The building erec in 1951 will become the educational parish unit.

HOPE CHURCH, New Castle, Del., mo Pastor Howard Weidemoyer into a $16, parsonage on Oct. 24 and continued sur work for a church a half-mile away.

## Newark Building Dedicated

ST. PAUL'S CHURCH, Newark, Del., d cated its $151,000 first unit on Oct. Leading the procession into the 219- brick building was Dr. Charles M. Coo president of the Ministerium of Penn vania.

ST. MARK'S CHURCH, Wilmington, added a public address and sound syste its education building, with six spea in the main hall. Calvary Church, Chester, Pa., installed a $4,000 retai wall and sidewalk.

GOOD SHEPHERD CHURCH, a mission Wilmington suburb, had 197 confir members and 380 on its prospect list it started an evangelism program. Th participating members made 123 calls obtained 38 commitments either to o letters of transfer or to attend pas classes.


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PENNSYLVANIA

## $10,000 "If" Gift Spurs Germantown Home Appeal

PHILADELPHIA — A conditional gift to "Operation Aged" is giving additional incentive to the Ministerium appeal for the Germantown Home. The Kresge Foundation has offered $10,000 if the $890,000 goal is reached by June, 1960.

This means that congregations should send in their full quotas as soon as possible, said Dr. Frank M. Brown, director of the appeal. He said in order to assure obtaining the Kresge grant congregations are being asked to raise at least 4 per cent above their quotas, to make up for congregations that have disbanded since the campaign began two years ago.

As of Sept. 30, Dr. Brown reported $644,950, or 73 per cent of the goal, had been received. Another $211,996, or 24 per cent, has been pledged.

## *Still Singing*

GERMAN-LANGUAGE services are a
tinued need, says Pastor Kurt E. Molz
of St. Michae
Church in C
mantown (Ph
delphia). He po
to steady, satisf
tory attendance
ures for the ea
German - langu
service in his c
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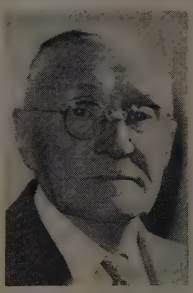
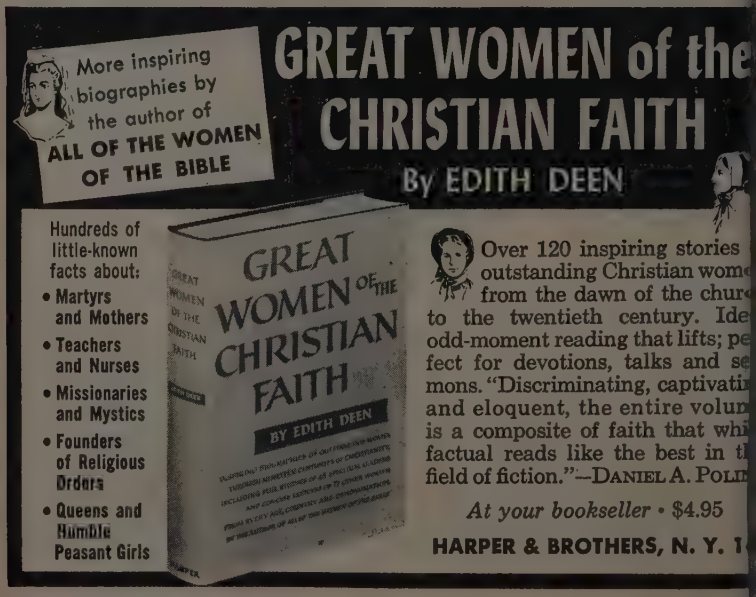
duct of the 1
merger of
Thomas' and
Michael's, and



WM. EISENHART

the fact that 40 per cent of the Gern
choir at St. Michael's is made up of yo
people immigrated to the United St
since World War II.

Senior member of the choir is an
timer, 80-year-old William Eisenhart,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has been singing in German church choirs for fifty years and whose golden anniversary was observed at St. Michael's last month.

Mr. Eisenhart, a retired mechanic, came to the United States at the turn of the century, joined Philadelphia's *Kreuz Kirche,* became a member of the church choir in 1909, and transferred to St. Thomas in 1949. He served on many church councils, taught Sunday school classes, and is still active in church. His tenor voice, Pastor Molzahn says, has lost none of its youthful vigor.

## *Blough Gives Susquehanna Fund for Needy Students*

SELINSGROVE—Roger M. Blough, a 1925 graduate of Susquehanna University, had to drop out of school a year to earn enough money to continue his studies.

Now Mr. Blough is establishing a $10,000 scholarship fund to help needy students. The income will provide loans for those whose resources are exhausted.

Mr. Blough is chairman of the Board of Directors of the United States Steel Corp.

## Mrs. Fry Tells of Tour

*Continued from page 37*

we were offered cigarettes and coffee. I Fry doesn't really like coffee, but he had drink an awful lot of it."

Mrs. Fry, the former Hilda Drewes, also properly "Dr. Fry," having received honorary doctorate of humane letters fr Wagner College in 1958. "But I prefer l ing Mrs. Franklin Clark Fry to Dr. Hil Fry," she said firmly.

Describing herself as "almost a lady leisure now," Mrs. Fry serves as a memb of the Advisory Council of the Visiti Nurse Association in New Rochelle, cha man of the Co-operative Committee the Tokyo Women's Christian College, a representative of the United Luther Church Women on the National Council Churches Rural Missions commission. S often speaks to church and women's grou

But she keeps herself "free to go and things with Dr. Fry. You just can't have inflexible schedule when you're married someone as busy as he is!

"This trip was such a wonderful one going to have to start saving my pennies that I'll be able to go with him again."


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INDIANA

# Family Camp Experiment Pronounced Great Success

By WILLIAM L. PIFER

INDIANAPOLIS — Family camping worked just fine in the Indiana Synod this year. So well, in fact, that it will be made a permanent part of the camping program.

Two three-day family camps were held at Camp Lutherwald, the synod camp near Howe, Ind. One was July 17 to 19, the o Aug. 21 to 23. A well-balanced progr of activities was arranged to keep the tire family busy, with swimming, cra games, square dancing and boating, as as Bible study and worship.

The two experimental periods were l ited to 22 families this season, but ad facilities will provide for a larger gr in the future (*photo on opposite page*).

## Reformation Service Held

CAPITOL DISTRICT Lutheran Men sp sored the Reformation Festival service St. Mark's Church, Indianapolis, on Nov Dr. Elmer E. Flack, dean of Hamma Di ity School, preached, and a massed ci sang.

MORTGAGES were burned to symbo wiping out debt at Our Saviour's Chu Fort Wayne, on Sept. 27. Pastor Will L. Pifer conducted the ceremony with aid of lay representatives.

NORTHEAST DISTRICT laymen met Grace Church, Columbia City, for a c


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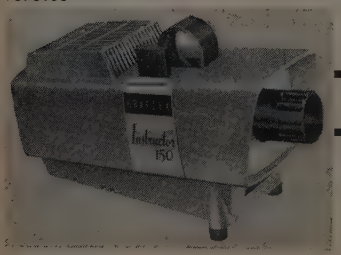


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e Mother and Dad are at Bible study, nselor Beckie Williamson takes small fry ature hunt in woods at Camp Lutherwald.

an's conference on Sept. 27. Discus- s were held on worship, music, steward- , property, parish education and finance. SPOTLIGHT ON WORLD MISSIONS" was the ne for week-long special services in Mid- urg, sponsored by all the community ches. Speakers included Dr. William Arbaugh, former Latin American secre- of the ULCA Board of American Mis- s, and the Rev. Daniel Chu, of Spring- , Ohio.

## Art Show Adds Poetry

ETHLEHEM CHURCH, Indianapolis, spon- d its second Art for Religion exhibition 10-15 in the parish hall. Last year's rimental show included more than 300 ks by artists of all faiths. This year the rch added a poetry contest, open to all ana writers.

ERRIS BOWER, long time leader in Luther gue work, was honored Nov. 1 at St. k's Church, Monroeville, with young ple from the entire synod attending. Mr. er was treasurer of the State Luther gue for many years.


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## ULC Pastors on CBS Network

Two ULC pastors in Toledo, Ohio, Al
G. Youngblood of Ascension Church, a
Roy C. Hoch of Glenwood Church, will
two of three Lutheran clergymen to be
terviewed on the CBS radio network
Nov. 9 (11 A.M., EST) on a program deali
with marriage breakdowns. The one-ho
show, third in a series of four docum
taries, is entitled "The Marriage that Faile

**CANADA**

## Workshops on Stewardship Held in Five Conferences

By NORMAN BERNER

KITCHENER, ONT.—Workshops on ste
ardship were held in five conferences of t
Canada Synod, Oct. 5-9. Speaker w
Walter Jensen of the Lutheran Laymen
Movement staff. Discussion was led by t
synodical stewardship secretary, the Re
Norman Berner.

"Proportionate responsibility" in giving b
individuals and congregations was stresse
The possibility of doing away with the a
portionment system was also discusse
However, there was considerable suppo
for retaining the apportionment, backed b
more intensive benevolence education.

### Developer Starts in Belleville

PASTOR HAROLD LINDEMAN began work
a mission developer in Belleville on Nov.
Previous to that time services were co
ducted by the Rev. Alfred Kramer, King
ton. Both a parsonage and a church si
have been purchased.

GRACE CHURCH, Hamilton, broke grou
for its church building on Sept. 20. Co
bined cost of site and building is $200,00

PRESIDENT A. G. Jacobi spoke at t
cornerstone laying for the first unit of O
Saviour's Church, Lachine, on Sept. 2

SIGNATURES of every member of the co
gregation and the Sunday school we

l in the cornerstone of the new edu-
al unit for St. Matthew's Church,
ver, on Oct. 11.

URCH OF THE GOOD SHEPHERD,
ito, broke ground for its first unit on
5.

TOR ROY GROSZ of Grace Church,
lle, is conducting services in the fast-
ng Burlington area. First service was
n the Glenwood Public School on Oct.
t is hoped to have a mission developer
field early next year.

## Welfare Workshop Scheduled

OBLEMS of immigrants and of the
will be discussed at a welfare work-
in St. Matthew's Church, Kitchener,
ov. 18. Sponsored by the Division
lfare of the Canadian Lutheran Coun-
is a follow-up to the welfare study
by Harold Belgum, of Minneapolis,
this year.

## CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

DIN, PHILIP S. From First Church,
nville, and Hill Church, Cleona. To
iphany Church, Harrisburg.

CENTRAL STATES

ELER, O. ROBERT. From St. Paul's
urch, Hardy, Neb. To St. Paul's
urch, Diller, Neb., and supply pastor
Redeemer Church, Hollenberg, Kan.

INER, PAUL C. From St. Paul's Church,
ler, Neb., and supply pastor, Redeemer
urch, Hollenberg, Kan. Retirement.

FLORIDA

OR, DAVID F. From St. Michael's
urch, Irmo, S. C. To St. John's Church,
ksonville.

GER, CHRISTIAN F. H. From St. John's
urch, Jacksonville. Retirement.

RID, LYNN J. W. From Prince of Peace
urch, Jacksonville. Retirement.

ILLINOIS

DLUND, CARL O., JR. From military
plaincy. To Reformation Church,
icago.

VIRGINIA

PARRISH, ERNIE LEE. From Holy Cross Church, Athens, Ga. To Holy Trinity Church, Newport, Tenn.

WESTERN CANADA

VON SCHMELING, JOACHIM W. From Lipton parish. To Langenburg parish.


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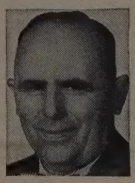

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# IN CONCLUSION

AN ODD SORT of discussion came up several weeks ago when the Unitarians and Universalists were talking about merger of their churches. The question was whether Jesus should be mentioned in the "statement of purpose" of the new church.

At first they said they would "cherish and spread the universal truth taught by the great prophets and teachers." Later this was amended to say they will "cherish and spread the universal truths taught by Jesus and the other great teachers of humanity . . ."

I find it difficult to realize that there are still people whose religious needs can be satisfied by listening to the truths which various great teachers have expressed. That kind of thinking dates back 50 or 100 years to the time when numerous people were optimistically self-confident. If given good instruction in the right way of life, many people believed, humanity would gradually rise toward higher levels.

Then came the great psychiatrists, such as Sigmund Freud, who ripped away the surface coverings of human personality. They revealed the jungle of aggressive impulses which inhabit our subconscious minds. The Bible interpretation of man came back in style. And then followed the terrific events of this century—two world wars, the rise of police states, tensions of the cold war in which we live. These events have illustrated on the vast stage the basic facts about human personality.

WE AREN'T OFF on a Sunday school picnic on a bright summer day. It isn't enough for a gentle teacher to waggle his finger if we're cutting up too boisterously. There are dark powers in human li intent on destroying us. And each m may find that his worst enemy is himse

The universal truth is, as the Christi gospel has asserted always, that we ha to be saved. We have to get help fr some place outside our human circle.

One day I was riding with the edi of a Universalist magazine, and he ha pened to say, "Sometimes I think I co accept the doctrine of the 'total deprav of man' if it weren't put in such ir tional terms." I said perhaps it has always been put in irrational terms. seems to me an obvious deduction fr the facts we see exhibited in any da newspaper that we human beings hopelessly lost unless somebody co to our rescue.

The Christian gospel—not as it taught by a great teacher but as it exhibited in a certain place just outs Jerusalem—is that God comes to us Christ to save us. There is a torrent redemptive power let loose in the wo We don't go to Jesus or any other gr teacher merely to learn lessons. We co to Jesus because we need to be rescu

NOBODY HAS ever been successful believing in God in any abstract se God is hidden from us except as creates ways of letting us see him. Th is a great sequence of men in the Testament through whom God spo There were events in which God's p ence was revealed.

At the top of the sequence, in fu ment of all that went before, God sp the perfect word of revelation and demption in our Lord Jesus. We d have to believe. But if we fail to h the word God spoke in Christ, the res are shatteringly serious.

—ELSON RU

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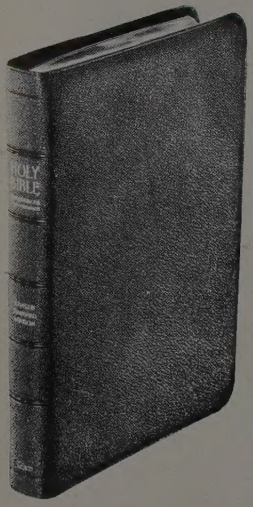


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